The Bishop of [illegible]'s

# SERMON

PREACH'D before the

## House of LORDS,

On *Thursday, January* [illegible]

{ Price Four-Pence. }

*Die Veneris 31. Januarij 1723.*

*Ordered,*

BY the Lords Spiritual and Temporal in Parliament Assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of *Bangor*, for the excellent Sermon by him Preached before this House Yesterday, in the *Abby Church, Westminster*; and he is hereby desired to cause the same to be forthwith Printed and Published.

W. COWPER,
*Cler' Parliamentor'.*

A

# SERMON

Preach'd before the Right Honourable the

## Houſe of LORDS,

AT THE

## Abby-Church, *Weſtminſter*,

On *Thurſday*, *January* 30. 1723,

BEING

The Anniverſary of the Martyrdom of King *CHARLES* I.

By the Right Reverend Father in GOD,
*WILLIAM* Lord Biſhop of *Bangor*.

*LONDON:*
Printed for R. COWSE, at the *Roſe* and *Crown* in St. *Paul's* Church-Yard; and Sold by J. ROBERTS, at the *Oxford-Arms* in *Warwick-Lane*. MDCCXXIV.

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MDCCXXIII.

1 TIM. II. 1, 2.

*I exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men; for Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty.*

IN the Publick Service appointed for this Occasion, we have begg'd of God, *That the Sacred and Innocent Blood shed, as on this Day, may not at any Time hereafter be visited upon us or our Posterity.* This seems to suppose us to be Sharers in the Guilt, because it plainly implies an Apprehension of Punishment on that Account.

But *shall not the Judge of all the Earth do Right?* And are not the present Generation clearly out of the Question, as free from the Guilt of This, as *from the Blood of* Righ-

*Righteous Abel?* All the Actors in that Tragical Scene are long ſince gone off the Stage of Life; and God has in a very ſolemn Manner promis'd, that *every one ſhall die for his Own Iniquity*; that *it ſhall no more be ſaid, The Fathers have eaten ſowr Grapes, and the Childrens Teeth are ſet on Edge.* To imagine that Men can be involv'd in the Guilt of a Sin committed before they were born, and to which they never gave the leaſt Conſent, is a Reflection on God's Juſtice, and a plain Reproach to his Nature. The Souls of Men are not ſo contemptible in his Eyes, who profeſſes himſelf *a Lover of Souls*: He, who ſo readily forgives our wilful Tranſgreſſions, with all their Aggravations, how impoſſible is it, he ſhould conſign Men over to Deſtruction for what they could not prevent? This wou'd be greater Severity, and worſe Treatment than the Devils themſelves experienc'd at his Hands, who were condemn'd, not for the Sins of Others, but for their Own Actual and voluntary Diſobedience.

But it muſt be remember'd, that however Innocent we may be of the *Guilt*, we may

may very justly be involv'd in the *Punishment* of a sinful Action; if to lose what we have no Right to can be call'd a Punishment. There are many remarkable Instances in Scripture, of God's dealing thus with his People: Our First Parents sinned, but their Posterity suffer'd for it, by the Loss of Paradise; and in all their Faculties both of Soul and Body: Just as Poverty is now entail'd on the Children of an extravagant Father. *David* sinn'd in numbering the People: But *the Pestilence fell upon them, and destroy'd in one day Seventy thousand Men*; And yet *what had those Sheep done?*

For Life, and Health, and Plenty, and all the good Things we enjoy, are no more than the Bounty and free Gift of God, which he may withdraw whenever he pleases, without any Impeachment of his Justice. No Man is so innocent, but he deserves Punishment on his own Account: And the Sin of our Fathers, though it cannot be imputed to us as Guilt, yet may occasion the Loss of Temporal Blessings, which we enjoy only during Pleasure, and without any Pretence of Right.

Some contend that *National* Sins muſt of Neceſſity be puniſh'd here, becauſe Nations, as Societies, will have no Exiſtence in the other World. But ſurely the Ends of Divine Juſtice will be fully anſwer'd, if every one in his *Perſonal* Capacity ſuffers hereafter according to the Degree of his Guilt.

And as to the Wickedneſs of this Day, which all Parties among us at preſent remember with Abhorrence, we hope it was no *National* Sin.

The Impeachment againſt the King was ſo ill receiv'd by your Lordſhip's noble Anceſtors, that it was rejected by every Individual Lord with Indignation.

The Houſe of Commons agreed without a Diviſion, That the King's Conceſſions were ſatisfactory, and a ſufficient Ground to proceed upon for the Settlement of the Peace of the Kingdom; nor could that deſtructive Vote of *No more Addreſſes* be carried, till a great Number of Members were excluded the Houſe by Violence. *Scotland* ſent Commiſſioners to Proteſt againſt putting the King to Death. The Church of *Eng-*

*land*'s Loyalty to their Sovereign was Unblemish'd, and Unsuspected. The Presbyterians, and the Body of the City every where fasted, and pray'd for the King's Preservation. The Generality of all Denominations resented the Fact, as bringing Infamy to the Nation, and a Reproach to the Christian Name. Many of all Parties believ'd his Death was never really intended, but thought all a Pageantry, to strike a Terror, and to extort from him such Concessions as they wanted.

The Army having master'd the Parliament, were now in the full Possession of Power: The General was almost distracted in his Thoughts on this Occasion; and even the Lieutenant-General Irresolute, and in some Suspense about it: Some few Officers, who thought they had sinn'd past Forgiveness, were resolv'd to push the Matter on to Extremity, and prevail'd to have a Body of Men selected out of the whole Army, not considerable for their Number, but the greatest Enthusiasts, and wrought up to a terrible Degree of Fury, by being kept almost Day and Night at Prayer. This Hand-

ful of Men was brought up to Town, and executed the Monstrous, Amazing Impiety.

And yet so little Confidence was put even in those Chosen Men; so great a Jealousy was there that the Calm and Christian Behaviour of the King might probably excite some Remorse of Conscience in them, that they caus'd the Guards about him still to be chang'd, and never suffer'd the same Men twice to perform the same Duty.

This shews, that whatever Concern the several Parties had in Beginning, and Continuing the War; yet the Guilt of *Patricide* was far from being *Universal*. But our Repentance, we hope, has been *National* and *Universal*; we have been for above Sixty Years in the most solemn Manner imploring God's Mercy, and with Fasting, and Prayer deprecating the Vengeance due to that Sacred Blood.

And far be it from us to think *God has forgotten to be gracious, and that he will no more be intreated*: He suffer'd us indeed to labour under a great Multitude, and

Variety

Variety of Afflictions for many Years: A long Night it was of Darkness and Confusion: But then, as if he accepted that for a Satisfaction and an Atonement, was graciously pleas'd to *turn our Night into Day*: And the many Deliverances and constant Successes, that have attended us ever since, argue a Singular and Distinguishing Providence, rather than any Reserves of Wrath treasur'd up against us:

The Restoration of our Ancient Government in Church and State; The Preservation of our Liberties in that very Reign; The happy Revolution vouchsaf'd us, when on the very Brink of Destruction; The Series of Success that attended our Arms against the common Enemy of *Europe*; The peaceable Accession of his Majesty to the Throne; The seasonable Discovery of all Plots and Conspiracies against his Person and Government; Our late Preservation from the Plague, that so grievously afflicted our nearest Neighbours; The present flourishing Condition and happy Situation of our

Affairs: All these are strong Arguments of the Divine Favour, and that we are *a People sav'd by the Lord.*

May we all have the Grace to learn Wisdom, and Obedience for the future *by the Things we have suffer'd*: The same Causes, either by their natural Tendency, or the just Judgment of God, will Again produce the same Miserable Effects: And since it has pleas'd God by a Miracle of Mercy to restore us to that Regular and Happy Constitution both in Church and State, from which we had so Unhappily Departed, How carefully shou'd we Guard against even the least Approach to that Guilt and Iniquity, that has so lately been our Ruin?

I think the Time allow'd me in this Place will be better employ'd in looking *Forward* than *Backward*, in Enquiring into the Methods that will prevent the Like Evils for the *Future*, rather than in Bitter Invectives against the Contrivers, and Instruments of the Desolation that is *Past*. And to this End I believe nothing can be more Proper

and Suitable, than what is offer'd to our Consideration in these Words of the Apostle; *I exhort therefore, that first of all Supplications, Prayers, Intercessions, and Giving of Thanks be made for all Men; For Kings, and for All that are in Authority; That we may lead a Quiet, and Peaceable Life, in all Godliness and Honesty.*

In these Words we may observe, *First*, The Duty commanded. *Secondly*, The Reason, or Argument for it; Of both these I shall speak with all possible Brevity, intending, as an Inference from the whole, more largely to inculcate to you, the great *Wickedness*, as well as *Folly*, of any Attempt that has, or shall be made against our present happy Establishment.

*First*, The Duty here commanded is *Supplication, and giving of Thanks for all Men, and especially for Kings, and all in Authority*; Prayer for what they want, Thanksgiving for Blessings receiv'd.

The Object about which this Duty is Conversant, is so very large, as to comprehend all Mankind; every one of the same Nature with our selves, has a Right to our Charity and inward Benevolence; which obliges us not only *Negatively*, that we abstain from Enmity, and Hatred, from Injury, and Mischief; but *Positively*, that we Cherish and Maintain in our Minds an Universal Good Will to all Men, and Desire, and Pray for their Happiness, as sincerely as we do for our own.

The *Jews* were exceedingly mistaken, as to the Extent of this Duty: The Nations of the *Canaanites* had, by a long Course of Wickedness, made themselves ripe for Destruction; And God chose out his own People to be the Executioners of his Wrath; He therefore obliged them not only to have no Commerce with their Idolatrous Neighbours, but to exercise a perpetual Hostility against them, till they were utterly destroy'd. And this induc'd that People to believe, there was as little Kindness due to the rest of the World.

But Christianity has Enlarg'd the Duty, as far as the Reasons for it oblige, even to an Unlimited Extent. This informs us, *Who is our Brother, and who our Neighbour*; even all the Descendants from *Adam*, every one for whom Christ died.

And to shew there must be no Exception, that no Reserv'd Case can be allow'd, we are commanded to Love, and Pray for our Enemies, and those who have been in the highest manner injurious to us. These, of all others, have in Justice the least Pretence of Claim to our Love and Kindness; but even Here 'tis declar'd Matter of strict Duty, that we Imitate our Heavenly Father, who is Bountiful to his very Enemies, who *maketh his Sun to Rise on the Evil, and on the Good; and sendeth Rain on the Just, and the Unjust.*

And if all the World has a Right to our Good Wishes, and Prayers, then *Kings, and all in Authority*, on whom the Happiness of the World so much Depends, do *Especially*, and *in the first Place* Demand this

this Tribute from us. Had Man continued Innocent, there had been no Occasion for Civil Government; But in a Corrupt, and Degenerate World, it is become Absolutely Necessary to our Peace, and Security; And was Instituted not for the Sake of Governors, but the Governed.

The Condition of the Former is by no Means to be Envied, if we consider the Heavy Weight that Oppresses them, the Dangers that are on Every Side, the Censures All their Actions are subject to, the Constant Fatigue, Care and Trouble, that is Inseparable from their Dignity. To consider that They are the Instruments of much Good to the World, is indeed a Mighty Support to their Spirits, when ready to sink under the Load of Business; But whatever Ambitious Men may think, who consider nothing but the Outward Pomp, and Grandeur, did a Man consult only his Present Ease, and Happiness, and look no farther than Himself, he would Choose to Decline

Decline so very Difficult and Troublesome a Province.

We have very lately Heard of a Great King renouncing his Crown, and Royalty, to enjoy the Advantages of Privacy and Retirement, that his Throne denied Him: Whatever Speculations and Amazement this may occasion, it was perhaps one of the wisest Actions of his Life. For Kings cannot be Every where Present to Order the Affairs of Government; But must of Necessity see with Other Men's Eyes, and Hear with Other Men's Ears, and Execute with Other Men's Hands. And it is but a little way the Personal Knowledge of the Wisest Princes can Extend in the Judgment, and Choice of Men to be Employ'd. Their High Station forbids them that Freedom of Converse, that can best enable them to judge of Men's Sufficiency. And such is the Imperfect State of Things in this World, that, after all possible Care, Errors will be committed in the Administration, and there will sometimes be Causes of Complaint. The Divine Government only is without

Fault; And even That cannot Eſcape the Cenſure of Superficial Obſervers. And the Blame of All Miſcarriages Terminates at laſt, and Centers in Princes. For which Reaſon they ſtand in the greateſt Want of our Prayers for the Divine Influence, and Aſſiſtance, in the Diſcharge of ſo Weighty, and ſo Difficult an Office. As they do alſo on Account of the infinite Temptations, the Extent of their Power, and the Affluence of every Thing they can Deſire, ſubject them to. Theſe are ſtrong Temptations to Pride and Oppreſſion, and Exceſs; and it Requires uncommon Strength of Mind, as well as of Divine Grace, to Reſtrain Thoſe who have it in their Power to do whatever is Agreeable to their Inclinations. But,

*Secondly*, 'Tis not only our Duty, by Reaſon of the Difficult and Dangerous Station they are in, to *Pray for Kings, and All in Authority:* But 'tis our *Intereſt* too; As will appear from the Reaſon given for it in my Text, *That we may Lead a Quiet and*

*and Peaceable Life, in all Godlineſs and Honeſty.*

To *Lead a Quiet and Peaceable Life*, may Relate to our Civil Properties; *In all Godlineſs and Honeſty*, may ſignify the Preſervation and Security of our Religious Rights; the Two Greateſt, and moſt Deſirable Bleſſings of Life. So that we are exhorted to Pray for Kings, becauſe in Praying for Them, we Pray for our ſelves, and our Own Happineſs; Since 'tis by their Power and Authority, that we have a *Property* in any Thing, that the World is not One Large Field of Blood, that Every One is not at War with All the Reſt, and the Weak made a Prey to the Strong.

Even a Bad Government, and Oppreſſive Governors are Better than None; they can't Avoid Doing much Good, by Keeping up at leaſt the Appearance of Order and Regularity in the World; For which Reaſon God Commanded the *Jews* by his Prophet, *Jer.* xxix. 7. Even in a State of Captivity, when they *Sate Weeping by*

the *Waters of Babylon*, at the Sad Remembrance of the Eaſe and Plenty they Enjoy'd in *Jeruſalem*, God even then Requir'd them, *to ſeek the Peace of the City, whither he had cauſed them to be carried away Captives; And Pray unto the Lord for it; For in the Peace thereof ſhall ye have Peace.*

I have now ſpent as much Time as I Intended in Proving the Duty, and Obligation we lie under to *Pray for Kings, and All in Authority*; And that for this Reaſon, *That we may lead a Quiet and Peaceable Life, in all Godlineſs and Honeſty.*

From hence it follows, by Plain and Neceſſary Conſequence, That whoever Diſturbs the Publick Peace, and Attempts the Subverſion of a Regular and Settled Government; whoever Incites Men to Tumult and Sedition, by *Speaking Evil of Dignities*; by Infuſing Jealouſies into the Minds of the People; by Putting Falſe and Odious Colours on the Actions of Thoſe Employ'd in the Adminiſtration; ſuch an One is Guilty of the Sin of Rebellion againſt God, and muſt Anſwer for it Here-

after, as certainly as he deserves the Penalties of Treason Here.

This Wickedness will be yet Aggravated, if he has Bound himself by any Solemn Engagements to be Faithful and True to that Government he now seeks to destroy; For this Adds Perjury to the Guilt of Rebellion.

And this we fear is too frequent at present among us. The Oaths have been, especially of late, almost Universally taken; And yet a Restless and Implacable Faction, after a Thousand Defeats continue their Efforts in Favour of an Attainted Person; And, as if they thought a Popish King to be a Special Blessing, and greatly to be desir'd by a Protestant People, employ all their wicked Arts to subvert a Government, to which they have sworn to be faithful, and to bear True Allegiance.

And by the Oath of Abjuration they have solemnly Acknowledged the *Right* to be in his Present Majesty, and Promis'd to Defend the Same to the utmost of their Power, against All Persons

ſons whatſoever; And 'tis hard to find out a Greater Wickedneſs, than is the Deliberate Acting directly contrary to theſe Engagements. The Church of *Rome*, however fruitful of Diſtinctions to ſerve its own Ends, and whatever *Private* Diſpenſations it may have Given, has not yet had the Confidence *Publickly* to Juſtify ſuch an Abominable Prevarication with the Name of God, and that moſt ſolemn of all Obligations an Oath.

The Misfortunes we this Day remember with Sorrow, wou'd have had no Beginning, had there not been an utter Neglect and Diſregard of Oaths; And whenever the ſame Impiety ſhall prevail, we may expect the ſame Miſeries, and Again ſee our Land fill'd with Blood and Confuſion.

But in a Corrupt Age Wickedneſs is not ſo Odious and Frightful, nor reckon'd ſo Great a Blemiſh, as is Want of Underſtanding. Let us therefore Enquire, If the Deſperate Attempt that has been lately made, and we fear the Deſign is ſtill carrying on, for another Revolution, be

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an Instance of Wisdom, or of extreme Folly, and Stupidity.

To determine this, 'tis necessary we should consider, What it is we were to have Parted with: What was to be introduc'd in its Place; What must have been the Methods to Effect this; And Who wou'd have been Gainers by the Change.

Had the Monstrous Design succeeded, we must have Parted with a Government settled with the Greatest Counsel and Deliberation, with the free Consent of several Parliaments, and the Chearful Approbation of the Body of the People; We must have Lost a Prince who Accepted the Crown at our Request, and who since his Accession has never once Deceiv'd our Hopes and Expectations. How greatly wou'd his Enemies Rejoice, to see any Arts us'd to Stretch the Prerogative, any Invasion of our Liberties, any Attempt made to Diminish the Powers or Revenues of the Church? Which the most Inquisitive Malice has not yet been Able to Discover, and lay to his Charge. He is not mov'd by Ambition

on to lay Countries Desolate, and make War for his Glory; But Esteems it the Glory of his Reign to Cultivate the Arts of Peace, to see Trade and Riches Increase; And very Justly thinks the True *Grandeur of the Crown to consist in the Prosperity of his People.*

In the Room of this Legal, Limited Monarchy, were to have been Introduc'd Popery and Arbitrary Power, which must presently have Affected every Valuable Interest of Life; One being Destructive of Religion and a good Conscience, as the Other is of our Liberties and Estates. *For 'tis the vaineſt of All Deluſions to imagine that the Religion, Laws, and Liberties of this Kingdom can ever be ſecur'd, but by ſupporting the Preſent Eſtabliſhment, and Maintaining the Succeſſion in the Proteſtant Line.*

We were to have sent to *Rome* for a Successor, One Bigotted to Superstition and Idolatry: Bred up in all the high Notions of Despotick Power; Inflam'd with Resentment and Revenge; Unendow'd with any One Good Quality, his Own

Own Friends have ever Boasted of; unless it can be reckon'd an Argument of Honesty and Integrity, that when he was in the most Unpromising Circumstances, no Difficulties, no Straits, nor Political Considerations cou'd ever Induce him to Promise so much as a Toleration to the Protestant Religion.

This is the Extraordinary Person for whom the Present Royal Family was to have been Exil'd, if not Murder'd.

Nor cou'd his Party hope to make the Exchange, but at the Expence of much Blood, and Entailing on the Nation All the Miseries of a Civil War.

And here 'tis hard to Determine, Whether the Means that must have been us'd on this Occasion, have more *Moral*, or more *Natural* Evil in them; Whether they are most *Wicked*, or most *Ruinous*. Whatever false Colours our Enemies may Endeavour to put on these Things, 'tis most Evident, There is no Wickedness of which the Heart of the vilest Man on Earth is Capable, but must have been committed to Favour this Design; Scarce

any Misery Incident to a Nation, but must have been the Necessary Attendant or Consequence of it; Perjury, Treason, Murder, Robbery, every Calamity, and every Deadly Sin, must have become Familiar to our Eyes, and a long Intestine War Unavoidable; The Complicated, Infinite Miseries of which, I shall not Attempt to describe; It is to be hop'd our Former Distractions are not quite forgotten, and that the Annual Return of this Solemnity will have this Good Effect, to Revive the sad Remembrance of them in our Minds, and strike us with Horror at the Approach of the like Calamities.

And who wou'd have reap'd the Advantages of this Intended Change? Protestants cannot be fond of Popery, nor *Britons* of Slavery; We have a Natural, Settled Aversion both to Spiritual and Temporal Tyranny. Papists wou'd have been the Only Gainers; And that not in *Reality*, but in *Imagination* only.

They have indeed been taught to believe their Eternal Salvation depends on the Zeal they shew for the Propagation of

Religion; And that the Goodness of the End will Justify the worst Means that can be us'd to Procure it; This makes 'em Furious and Intemperate, Cruel and of a Persecuting Spirit; And while this Erroneous Persuasion prevails, in vain are All Arguments to Peace, and Quietness, to Loyalty, and Obedience.

But if Worldly Considerations could Influence 'em, I am fully Persuaded, 'tis more for their Interest to Enjoy their Properties, with the Private Exercise of their Religion, under the Present Mild Government that Protects 'em, than to be Slaves to Any Prince on Earth, tho' they were sure to have their Religion Establish'd, and Fire and Faggot to be once more the Portion of Hereticks.

As to the Advantage from Places of Profit, and Trust, they may Promise themselves, whenever One of their Persuasion shall Ascend the Throne, they may Consider, that the Spoil is not Equal to the Number of Hungry Expectants, and therefore cannot be Divided Among All; So that the Greatest Part must of Necessity be Neg-

lected, and left in their Former Condition as little Satisfied, as they are now.

If they Enjoy not the full Income of their Estates, 'tis owing to their Obstinacy, or Blind Zeal, in Refusing to give the Government a Reasonable Security for their Peaceable Behaviour. If an Extraordinary Burden has been thought necessary to be Impos'd on 'em, they may Thank Themselves for giving the Legislature so much Reason to doubt of Their Loyalty.

It's well known to be the Opinion of many Eminent Men of that Church, that *Faith is not to be Kept with Heretiks*; And that the Pope has a Power to Dispense with All Oaths: A Doctrine so Destructive to Society, that the Asserters of it can be Esteem'd no better than *Dubious* Subjects, and ought indeed to be Banish'd from All Protestant States, as Men Incapable of Giving any Real Security to the Government they live under. 'Tis to be hop'd None of our Nation are gone such Lengths, as to let Popery get the Ascendant over Natural Religion, and Extinguish all Love to their Native Country; But there will, and must

Always be a *Suspicion* and *Mistrust* of it; And 'tis a Duty we owe to our Country to be Watchful, and on our Guard, to Prevent their having the *Power*, since we do not Know, and, such are their Unhappy Circumstances, can never be Secure, but that 'tis their *Will* to Destroy us. We can lay Restraints and Obligations on the Consciences of other Men; But there is no sure Hold to be Taken of the Conscience of a Papist; For He may either Equivocate, or have some Mental Reservation, or be Dispens'd with by the Pretended Head of the Church; And if he is Requir'd to Declare he Believes no such Dispensation to be Valid, he may, for any Thing we know, be Dispens'd with for that very Declaration. So that 'tis Impossible by any Thing, but a Strong Hand, and Direct Force, to Preserve our Selves against a Religion that can, whenever it pleases, Turn the Strongest Ties of Mutual Faith into Instruments of Deceit and Perfidiousness. A Long and Dear Experience has taught us, how Inveterate its Malice is to the Protestant Name; And if our Religion be of

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any Concern to us, if our Liberties are thought Valuable, we cannot be too Careful and Zealous for the Security of Both, against *the Cunning Craftiness of Those that lie in Wait to Deceive*. But according to the most Excellent Advice lately given us from the Throne, shall *Heartily join in Every Thing that may tend to Promote our Mutual Happiness, and to Extinguish the Hopes of those, who long have been, and still are Restless in their Endeavours to Subject this Nation to the whole Train of Miseries, that are Inseparable from Popery, and Arbitrary Power.*

Let us conclude with putting in Practice the Duty we are Exhorted to in my Text, Returning Thanks to God for the Happy Government we live under, and making Humble Intercessions at the Throne of Grace, for the Long Continuance of it; Ascribing All our Blessings to God, and All our Calamities to our selves; Acknowledging the Latter to be as properly the Consequence of our Sins, as the Former are the Result of his Unmerited Favour and Goodness.

We

We see *Peace and Plenty within our Walls*; After Infinite Dangers that have Threatned us; After the Various Shocks and Convulsions we have Felt, we find our Country Safe, and our Selves Happy in the Enjoyment of Every Thing Valuable in Life.

But *not unto us, O Lord, not unto us, but to thy Name be the Praise*; As thy Mercies are Great, Vouchsafe only that they may be Lasting; And to this End, Give the King, O Lord, the Hearts of his Subjects, and the Necks of his Enemies, that no Conspiracy, *no Weapon Form'd against him may Prosper*: That He may long live the Defender of our Faith, Laws and Liberties; That under Him, and his Royal Posterity, We, and the Generations to come, *may lead a Quiet and Peaceable Life, in all Godliness and Honesty*, for the Sake of Jesus Christ; To whom, with the Father, and the Holy Spirit, be All Honour and Glory, Now and for Evermore. *Amen.*

*FINIS.*

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FINIS.